THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men." DOCTRINE AND COVENANTS 18: 18.

No. 33, Vol. 87 Thursday, August 13, 1925 Price One Penny

GROWTH MANIFEST*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

A GREAT ORATOR standing before his audience made use of this appeal: "Friends, Romans, countrymen—lend me your ears." I have no thought of attempting an oration on this occasion, or on any occasion, but in a very humble way to speak to you. I am not asking for your attention, but I do crave your hearts, your faith and a silent prayer that the Lord, by His Holy Spirit, will lead me to say the things He would have you, my brethren and sisters and friends, to hear. I feel very greatly honoured in being called to address this large congregation on the afternoon of the Sunday of our general conference. I also feel a very great responsibility in undertaking to lead in thought those who are present, and others, perhaps hundreds of thousands, who are hearing my words this afternoon as they are broadcasted over the nation.

IN HARMONY WITH THE SPIRIT OF THE CONFERENCE

I want to say that I rejoice exceedingly in the proceedings of this conference thus far, in the spirit of the occasion, in the beautiful music which has been rendered, the testimonies which have been borne, and the instructions which have been imparted. I feel that I am in complete harmony with this spirit, and with all the proceedings of the conference; that I can endorse without reservation the instructions which have been given; and that I

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1925.

can join my brethren with sincere testimony that I do know that this is the work of the Lord, the plan and power of God for man's salvation.

I rejoice exceedingly that I was born of Latter-day Saint parentage, and that my heart has been inclined to love and obey the truth. I sincerely regret my imperfections and follies of life, and trust that my repentance may be genuine and enduring that my sins may be forgiven. I desire to yield obedience unto every requirement of the Gospel and to do the will of the Lord in all things and to use my influence with others in persuading them to do likewise.

LOVE OF GOD THE FIRST GREAT COMMANDMENT

The ideals held up before us are greater perhaps than those possessed by any other people in the world. The Gospel law which has come to us is that by which our Saviour lived. It was the living of the Gospel that made Him what He was, and what He is, the glorified Son of God, the Redeemer of the world. It is our privilege to follow in His footsteps, observing the same high standard of life, yielding obedience unto law and authority, and to become joint heirs with Him in all that our Father possesses. It is my constant desire and prayer that I may be able to obey fully that first great commandment—to love the Lord my God with all my heart, with all my soul, and with all my mind; and in order that I may do so, I need to count my blessings often, naming them o'er and o'er, that by so doing I may appreciate more and more the mercy and kindness of my Heavenly Father to me. This increases my love for Him, and I believe it gives me strength and power better to meet the requirements of the Gospel, that are made upon me.

LOVE OF FELLOW MEN THE SECOND GREAT COMMANDMENT

I desire also to observe, as fully as possible, that second great commandment, to love my neighbour as myself, and this is perhaps more difficult. I know that I should so love my fellow men that I would be able and willing to suffer for them, and even to die for them if necessary, as Christ has died for me. I ought so to love mankind that I would be willing to go to the ends of the earth in the preaching of this Gospel of the kingdom to them. I should so love them that I would be able to meet insult and injury, persecution and even death without having in my soul the spirit of retaliation. If I were observing this second great commandment as I ought to do, I would feel as did the Prophet Stephen when he was being stoned to death, who prayed: "Lord, lay not this sin to their charge"; or as did the Saviour while upon the cross, who in His suffering and dying moments prayed the Father to forgive those who were putting Him to death, for, said He, "they know not what they do." Men

of the world do not understand the things of the Spirit of God for they are known only by the Spirit of God, which gave them. Some men while thinking that they are doing God's service are working directly against His will and purposes, and some not only persecute, but kill, those who are trying to serve the Lord and to be messengers of righteousness for Him.

THE EXAMPLE OF PAUL

There is the case of Saul of Tarsus. I think that his case should ever be before us—a man of intelligence, educated at the feet of Gamaliel, living among the saints of his day, and yet he engaged with those who persecuted the saints, even holding the clothes of those who stoned to death the Prophet Stephen, and yet when the Lord took him in hand and converted him he became the great Paul the Apostle to the Gentiles, and was ready to endure any kind of persecution or death for the Gospel's sake. After this conversion he made the declaration that what he did while persecuting the saints he did conscientiously, believing that he was doing God service. So, brethren and sisters, we ought to look upon the world of mankind with a great degree of leniency and of charity. We should realise that while they may be zealous in their opposition to the work in which we are engaged and to us as a people, they may be conscientious and, if so, the mercy of God will reach out to them.

IMPRESSED WITH THE GREAT NUMBERS OF SAINTS

I have been impressed, in this conference, with the numbers of the Latter-day Saints, and with their faithfulness. This vast congregation, filling the Tabernacle to overflowing, represents possibly two percent of the present population of the Church. I estimate that it would take about fifty such tabernacles to hold all of the present membership of the Church. Then, remember that to-morrow will be the ninety-fifth anniversary of the birth of this Church organisation. And think of all the faithful men and women who during these ninety-five years have been members of this Church, have lived their lives of faithfulness and have gone beyond, and you will then begin to realise the magnitude of this work and what has been accomplished.

TEMPLE WORK THE PAST YEAR—ITS IMPORTANCE

In the temples of the Church there have been four hundred seventy-seven thousand baptisms for the dead performed during the past year, and more than half that number of endowments have been administered. When we think of this and realise that with each succeeding year there will be an increasing number of such baptisms, we will begin to realise the growth of the Church, especially if we may properly call those dead persons as members of the Church for whom baptism has been performed.

President Wilford Woodruff, speaking from this stand upon the importance of this work devolving upon the Latter-day Saints, the redeeming of their dead, said:

"Ninety-nine out of every hundred," yea, said he, "nine hundred ninety-nine out of every thousand of those for whom this work is done vicariously will gladly receive the work." I feel sure the Lord is pleased with what the saints have done in the way of preaching the Gospel in all the world as a witness before the end shall come. If it is possible for us to increase our efforts and our numbers, and do a greater work, of course we are anxious to do it. We should neglect no part of this great responsibility resting upon us, toward the living and the dead, looking to their salvation; for it is the work and purpose of the Eternal Father to bring to pass the immortality and eternal life of man.

AN EVIDENCE OF THE FAITH AND DEVOTION OF THE SAINTS

I feel very happy, brethren and sisters, in the Gospel of Jesus Christ, in your fellowship, and the association which I have with you and in observing your faithfulness. Just one week ago to-day, while I was visiting in the Uintah Stake of Zion, a count was made of those present, which revealed the fact that twenty-seven per cent of the entire population of that Stake were in attendance. We have had higher percentages and lower. Circumstances are not alike in all the stakes, but to me this is an evidence of faithfulness and devotion on the part of the people. We have hundreds and thousands of men in the various stakes of Zion who scrupulously observe to keep the Word of Wisdom, and who are paying their tithes and who are devoting days, months and years of their time, and giving of their ability to carry on this work. Men and women could not be expected to do such things if they did not know of the truth of this work, that it is God's work and not man's. I rejoice in the testimony which my brethren and sisters have of its divinity.

AS TO MATTERS FINANCIAL

I am happy to-day, brethren and sisters, because the day before the opening of this conference I issued my check in favour of the Bishop of my ward for the amount of my tithing in full. Oh, some may say: "What does that amount to?" It amounts only to a tenth of my interest, but that is more than some do. I would that all the members of this Church could say that they have paid their tithing in full, a tenth of their interest and of their earnings. It is only a little thing but it makes me very happy. The day before the opening of this conference I drew my check to redeem a note, the last note that stands against me, and to-day I am out of debt, a very happy man. I thank God for this. It is not much, is it? I wish all the Latter-day Saints could say as much in truth. In my associations among the people

in the stakes I have observed their financial distress, and bondage, and my heart has been made sore and in a sense to bleed because of this. I believe that much of it, brethren and sisters, might have been averted had we given a little more careful thought and consideration, and exercised a little more wisdom before making our investments and speculations. Oh, brethren, if we would go to the Lord in that same earnestness before making these speculations that we do when we find ourselves in trouble, asking Him to help us to extricate ourselves, I am sure we would be kept out of much of this difficulty. Brethren, we ought not to invest in anything, nor to engage in any enterprise that we can not take to the Lord or to our brethren and ask advice and counsel upon, and conscientiously ask God's blessings upon it. Now I admonish my brethren and sisters—for the brethren should take counsel with their wives—that they heed the admonition of the authorities of this Church—keep out of debt. If you are in debt, practice economy, pay your just debts and obligations as soon as you can, and make peace with your fellow men, with the Lord, and with your own conscience; then you will be happy; also be faithful in meeting your obligations with the Lord and you shall be saved.

May God help and bless all to this end, I pray, in the name of Jesus Christ. Amen.

LEADERS—HOW TO MAKE THEM*

Elder Richard R. Lyman

of the Council of the Twelve

Ninety-five years ago to-day the Church of Jesus Christ of Latter-day Saints was organised. One of the fundamental teachings of this organisation is supported by the following scriptural passage:

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 16, 17.

In accordance with this teaching, you who have done His will, you who have kept His commandments, and therefore are entitled to and have the inspiration of the Holy Spirit, have recognised, I am sure, the voice of the Good Shepherd in the remarks that have been made during this conference. That same Spirit has testified to our souls that the words of the hymn just sung "An angel from on high, The long, long silence broke" are words of

*Address delivered at the morning session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1925.

truth. This Spirit has borne testimony to us not only that the words spoken are words of inspiration, but also that the work in which we are engaged is truly the work of the Master.

FIFTIETH ANNIVERSARY OF THE Y. M. M. I. A.

On the 10th day of June, 1875, under Divine guidance, as we believe, President Brigham Young gave instructions to Junius F. Wells to organize the first Young Men's Mutual Improvement Association. The great fundamental which this pioneer leader said should characterize the instructions given in these organizations is faith in the Gospel of Jesus Christ as it has been revealed to the world through the Prophet Joseph Smith.

The fundamental he emphasized is supported by the Scripture above referred to: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He who does not "know" should examine his own thoughts and conduct carefully for the reason why he does not know, for the instruction is positive that those who will do His will shall know.

On the 10th day of June, 1925, it is proposed to celebrate the fiftieth anniversary of the establishment of this great young men's organization. I can not help but wonder if that Seer, that Revelator, that Prophet, Brigham Young, even with his unusual vision could look into the future and see what these Young Men's Mutual Improvement organizations have accomplished in this comparatively little time.

AN EXPERIENCE

Let me relate an experience which indicates the effectiveness of the work of the two Mutual organizations—Young Men's and Young Ladies'. At a conference one week ago yesterday—about this very hour—I asked all those present who were, or had been, officers in any of the Church organizations or in any of the Priesthood quorums to please stand. It seemed to me that all of those in that crowded meeting arose. So many stood that none could be seen seated except a few children in front.

I asked again that all those leaders who had been trained in the Mutual Improvement Associations as officers or teachers, members of committees, or speakers on the program please stand. It appeared as if the same number arose the second time as the first.

M. I. A. OBJECTIVES

These great institutions appear to be operating effectively in every portion of the world where the Church is known. The purpose of the great pioneer leader in establishing these institutions is being accomplished. Young men and young women are being made better. They are being taught the fundamental principles of the Gospel as these are laid down in the Scriptures;

they are being trained in public speaking and bearing testimony; they are having instilled into their hearts that knowledge which comes from doing God's will, from living strictly in accordance with Christian teachings. They are demonstrating that "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

When, throughout the whole Church, I observe the intense activity of great groups of our young people, when I see the phenomenal work they are doing in the mission field, when I observe the army of devoutly interested workers in the Sunday Schools and Mutuals, when I see the effectiveness of our work in debating, in public speaking, and in various other forms of recreation, I wonder if fifty years ago even the Prophet Brigham Young himself, with his inspired vision, could see how great, how influential and how effective the work of these institutions would be to-day.

The excellence of the characters of the young people the Church is producing with the aid of the Mutuals and other Church agencies, prompts me to read one other passage of Scripture:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7: 21-25.

(*Continued on page 522*)

FLOWERS IN A SICK ROOM

Glory of colour, sweetness, and beauty,
Bearers of peace and of comfort Divine;
Rare is the magic that's borne on your fragrance,
Hope lives again in the gift that is thine.

Eyes that are tired grow bright at your splendour,
Hearts that are weary revive at your nod;
Softly you whisper of fields and old gardens,
Breathing a message of courage—from God.

Harold Goff

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 13, 1925

EDITORIAL

THOSE GOOD OLD DAYS

PAST, PRESENT, FUTURE! In which of these do you live? Of course you eat, sleep, work and move about in the present; but, as we all know, there is much more in life than toil, rest and food. When one knows of another how his thoughts run, where his chief interests lie, upon what his mind dwells most in contemplation, one knows that other's character.

Some there are who virtually live in the past. Their thoughts, their conversation, their likes and their loves are reminiscent. Only their dislikes, dissatisfactions, discomforts, the imaginary injustice and imposition born and bred in their own minds, their lack of harmony, their hatreds are of to-day. Everything commendable and worthy, satisfying and good, they associate with times bygone. With yearning sighs and doleful moans they deplore the passing of the good old days. To them those were days of high achievement and glorious realisation; there were great men then, men of renown, who well deserved their fame; everybody had a chance to rise in those days; a man could make his ability count; his talents were recognised and rewarded. But alas, and alack, those happy times are no more!

Poor unfortunates are they who thus glorify the olden time to the belittlement of the days that are. Their vitality is at a low ebb; and quite naturally so, for they have virtually buried themselves with the past. Ancients they are, undistinguished even by novelty in their pitiable condition. From the early periods of human history some of their class have existed, rather to the discredit of the race. One of the oldest original writings known is an inscribed tablet of baked clay in possession of an American museum of antiquities. It is a brief but forceful essay on the degeneracy of those then modern times—many thousands of years ago—and bewails the passing of the pleasant and prosperous days of yore.

So it has been down through the ages. The memories of ancient prophets are revered; yet they in their day were rejected, scorned, persecuted, and slain. Our Lord's affirmation that "A prophet hath no honour in his own country" may consistently be applied as well to time as to place. Only after their deaths have commissioned servants of the Lord been acknowledged, except by the few whose ears and hearts have been attuned to the divine word.

While the Saviour lived, ministered, and suffered in the flesh, persecuted by His own, He scathingly denounced the rejection of living prophets, who came later to be honoured by the children of their murderers: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

You who profess to believe to-day the teachings of the Christ—are you sure that, had you lived while He ministered in mortality, you would have been among the few who were willing to leave all and follow Him? Might you not have been numbered amongst the multitude that cried: Crucify Him? You may find answer by a simple test. Are you now living in accordance with His teachings? Are your ears and hearts open to the warnings, the pleadings, the behests and instructions of those who come to you in His name, speaking and administering by His authority, verily teaching His word? If not it is as surely true as that the sun shines that you would have rejected the Lord in person.

You ponder over the sayings of dead prophets, cite the words of the ancient apostles; you commit these passages to memory, and call them Scripture. In this you do well, provided you apply them rightly, and not merely as isolated sayings irrespective of their context. But why accept these and both reject and denounce the word of living prophets, who speak by the same commission of divine appointment, and whose words are in absolute accord with those of the ancient seers?

Would you have left your comfortable homes and gone out into the wilderness, responding to the call of the Voice crying: "Repent ye: for the kingdom of heaven is at hand"? You answer, Yes. Then why reject those who come to your doors to-day, with the same authoritative admonition and warning? As truly as the Baptist testified of the first advent of the Saviour in His appointed ministry, then imminent and immediate, do men, who bear the same Priesthood as John bore, proclaim aloud to-day: Repent ye, and be baptised for the remission of sins, for the day of the Lord's second coming, affirmed by prophets, apostles, and by Himself, is near at hand!

All the days and years of the past have been times of progressive preparation for the present. The dispensations of Adam, Noah, Abraham, Moses, John the Baptist, those of the Lord Jesus Christ in mortality, and of the apostles who remained for a season after Him, were times of successive advancement toward the present, which constitutes the period of summation and consummation, truly the Dispensation of the Fulness of Times.

This is the time toward which all the prophets of "the good old days" have looked, the glorious possibilities and assurances of which have filled and inspired them with unspeakable yearning.

The record of the past, particularly the accounts of the Lord's dealings with His people—embracing all who would hear and obey His word—in short, the Holy Scriptures, are essential to

progress; without them all mankind would have dwindled into and in unbelief. But is it consistent to hold that the day of Scripture-giving is wholly gone? Surely the Lord spake to His prophets, and through them to His people in olden times, and precious beyond price are the precepts so revealed. Just as truly has the Lord spoken and is speaking through prophets and apostles to-day; and the spirit of His word is in accord with that of earlier utterance, brought forward to meet the conditions of current times.

Of all the days and years that have sped their course since the beginning of human history, the present is the most momentous and important. What have we to do with the past except to learn from it, that we may better attend to the duties of to-day? To us the best days of all time are not of the long ago, but of the living, current, pulsing present.—J. E. T.

LEADERS—HOW TO MAKE THEM

(*Concluded from page 519*)

A PEOPLE OF STERLING WORTH PRODUCED

The more I study the doctrines of the Church and Church organisation, the more beauty and perfection I find. It is nearly a hundred years since, under the direction of the Prophet Joseph Smith, the Church was originally established. It is now practically fifty years since the Young Men's Mutual Improvement Associations were organised and their work was begun under the inspired leadership of the great pioneer prophet. A careful study of the results of these two great movements shows that a hardy people of sterling worth has been produced. I have analysed these institutions and, judging them by their fruits, I have concluded that I may fail, or you may fail, or others may not be able to live in accordance with the doctrines, teachings and commandments of the Church, yet the best judgment I have tells me that the Church and its organisation and its effective work will go on indefinitely. As far as the welfare and progress of the organisations are concerned, we need have no fear, for the faith of the people to whom these institutions are entrusted is founded on a rock.

When June 10th comes, and you see our great Jubilee commemorating and celebrating the fiftieth anniversary of the organisation of the Young Men's Mutuals, your hearts, like those of all other Latter-day Saints, will be thrilled with justifiable pride. The Young Ladies' organisation is joining in this celebration. In it they will play an important part. You will see thousands of our members, young men and young women, marching through the streets of this city. The various divisions

will be carrying great banners, indicating the strength and power of the young people who are working in these two institutions of the Church. When you see them in the pink and vigour of manhood and womanhood, your souls will be stirred with the feeling that they can not fail, for their faith is founded on a rock.

THRIFT AND FINANCIAL SUCCESS

The generation of young men and young women that the Church is producing is expected to be well nigh perfect. Among their own commendable characteristics they must have the spirit of, and they must practice, thrift. I was greatly interested in what Senator Smoot said upon that subject Sunday. I believe in thrift. We can not have a generation of strong characters unless they practice thrift. We are to be a people of power, we are to be empire-builders. We can only secure the means necessary to attain these ends if we live within our incomes, and in accordance with the principles of economy and thrift.

Many years ago, when I was a young man and an officer in the Mutual Improvement organisation of the Utah Stake, when that Stake covered all of Utah County, I asked a wise man who had been a financial success what I should teach the young men with whom I came in contact as a Mutual Improvement officer and as a teacher in the Brigham Young Academy, at Provo, in order to make them successful financially.

"This is an easy matter," said the wise old pioneer. "All that young people need to be taught is to spend less than they make."

Are you spending less than you make? Are you teaching those with whom you are associated to live also in accordance with this splendid teaching?

If the faith and integrity and real worth of the people are to be founded on a rock, they must practice economy and thrift.

It is said that automobiles may be responsible for many financial failures, that: "The sheriff has put many a man on his feet financially by taking away his automobile."

AUTOMOBILES AND SUCCESS

If the faith, the integrity and the real worth of the people are founded on a rock, they will not buy automobiles or other luxuries they can not afford.

I was told recently by a dealer in automobiles that when they sent a messenger to the home of a man who was purchasing a machine on the installment plan—the monthly payment plan—he found a home bearing evidence of poverty. In it were a woman and a family of children without the real necessities of life. The purchaser of the automobile was behind in his payments some two or three months. When asked concerning their financial condition the lady explained that they were not able to keep up their payments on the automobile, that all they had had

to live on for the last three months was what they had secured from the Church. It is such as these who need to learn the lessons of thrift and economy.

I appeal to you and to your children and to your childrens' children, and your neighbours, and to your friends, and to all the people, not to purchase automobiles until they have the money with which to pay for them. Heaven bless you with sufficient wisdom to be able to see that the making of monthly payments on automobiles is tremendously expensive.

If we have integrity founded on a rock, we shall prize our good names more than money, and our word will be as binding as our bond.

QUALITIES REQUIRED OF LATTER-DAY SAINTS

If there are people in the Church who are willing to assume obligations they can not meet, then we are in need of more teachers like Doctor Karl G. Maeser. We need to have impressed upon the minds of the people that life itself is no more precious than honour. We must have a people with vision, a people with judgment, a people who will meet their obligations and will assume no obligations they can not meet.

When students came to the Brigham Young Academy at Provo, that great teacher, Karl G. Maeser, had them give their word of honour that they would live in accordance with the teachings of the Church and obey the rules of the school.

He explained that many students came to him and asked what he meant by "word of honour." That great teacher with high ideals explained that if he were placed behind prison walls ever so high and ever so thick, extending to any depth in the ground, there would always be a possibility that at some time, in some way, he would be able to escape. "But," said this splendid saint, "place me in the middle of that floor, draw a chalk line around me, have me give my word of honour never to cross that line. Can I ever escape? No, never! I die first." That is the sterling worth that is founded on a rock. It is qualities like this the people must have if the purposes of the Divine Master are to be accomplished.

Faith and testimony, honour, integrity and mercy, these are qualities required of Latter-day Saints according to the Gospel which, through the Prophet Joseph Smith, has been restored in these last days. The Mutuals and other auxiliary organisations have been established under Divine inspiration as helps in government. The fundamental aim of these institutions is to teach the members of the Church to "do his will." For if they "do his will," they shall know of the doctrine.

KNOWLEDGE MUST BE FOLLOWED BY WORKS AND HONOUR

Nor is knowledge concerning the doctrines of the Church enough.

We are to be judged not by our faith alone but also by our works. Character is essential. Frugality is important. Economy must be practiced. Honour of the quality described by Dr. Karl G. Maeser must be characteristic of the people. God Himself has not power enough to accomplish His purposes with a people who are without honour. We believe in being honest, true, chaste, benevolent, and virtuous. The Mutuals and other organisations throughout the Church are doing their utmost to bring up a people who live in accordance with all these virtues. Our progress may appear to be slow, but actually it is rapid. The work is the work of Divine Providence. We need fear only for our individual selves. The cause, being Divine, will triumph finally. For the whole people we need have no fear, for their faith, their works and their integrity are founded on a rock. God bless you. Amen.

GOD THE FATHER

Elder Nephi Jensen
Formerly President of the Canadian Mission

The most powerful word we speak is a very little word. It is spelled with just three letters. It is the word "God." It is a contraction of the Anglo-Saxon "good." It is the name of the most sacred theme that engages the thought of man. It is the hallowed title of the all-wise, all-powerful, and all-loving Ruler of the Universe.

All our ideas of the biggest and best things of life are shaped by our conception of God. Our sense of justice, our conception of right, our understanding of truth, our disposition toward goodness, and our appreciation of things beautiful and holy, are based upon our idea of God.

If our conception of Deity is vague and indefinite, our convictions of right and wrong will be wavering and uncertain. If, for instance, we think of the Creator as merely a formless, ever present spirit, or energy, our belief in Him is not apt to greatly influence our conduct. But if we have fixed in our minds the definite thought that God is a glorified, benevolent personage, having human form, who actually hears and answers our prayers, our faith in Him will vitally shape our lives.

We can not have faith in a mere impersonal force. For instance, suppose we thought of "eternal energy" as our God, could we pray believing? Think of praying: "Oh, thou eternal energy!" One could not pray to such a deity with any assurance of getting an answer. Only when we can say, understandingly, "Our Father which art in heaven" can we pray and worship in spirit and in truth.

The Maker of the heavens and the earth is spoken of as the God of Abraham, Isaac and Jacob. He has a definite residing place.

He is not a mere formless spirit. Shortly after Jesus was resurrected, He met Mary in the garden. At first Mary did not recognise Him. But Jesus spoke, and then Mary recognised her Lord. She was overjoyed, and was about to touch Him. But Jesus said: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20: 17). Mark the words, "I ascend unto my Father." They are very expressive. They teach us that God has a certain place of abode. Jesus would not have spoken of "ascending" to His Father, if the Father were a formless spirit, who is just as much in one place as another.

The Father not only has a definite residing place, but He also occupies place and position in relation to other personages. Paul tells us that Jesus "sat down on the right hand of the Majesty on high" (Heb. 1: 3). Stephen bears testimony to the same truth. When he was stoned to death, we are told that he "looked up steadfastly into heaven, and saw . . . Jesus standing on the right hand of God" (Acts 7: 55).

Our Heavenly Father has form, shape and visage. The Scriptures most positively declare this sacred truth. In the very first book of the Bible it is recorded that man was created in the "image" and "likeness" of God (Gen. 1: 26). Mark the word "image" in this text. It has a very clearly defined meaning. It does not, as most of our Christian friends say, mean a spiritual likeness. It comes from the Latin "imago", and means an imitation of a person or thing "in the solid form." In other words, it is a "sculptured case or modeled representation of a person."

The New Testament is just as specific as the Old Testament in teaching that God has tangible form. James in his letter to the saints speaks of man being in the "similitude of God" (James 3: 9). Paul in his letter to the Philippians tells us that Jesus Christ is in the "form of God" (Phil. 2: 5-6).

God possesses the faculties of organised intelligent beings, the power to see, hear and speak. In Genesis, we are told the Lord "heard the voice of the lad" (Gen. 21: 17). In the book of Deuteronomy it is recorded: "God spake unto us in Horeb." John in one of his letters tells us "God is love" (1 John 4: 8).

The personal ministry of Jesus Christ in the world gives us the most definite and satisfying proof of the actual personality of God, the Father. At birth, Jesus was in form and appearance just like any other child. When the wise men came with their gifts, what did they see? They saw a little babe, in perfect human form. And yet, what did they see? They saw—the Son of God, the very being who was with God in the beginning, and assisted God in creating this world.

This infant grew to boyhood. At twelve He was found one day in the temple, discussing with the learned men of the time

the deepest questions of religion and philosophy. When these learned doctors of the law looked upon this extraordinary youth, they saw a boy, who was in appearance, form and action, just like any other boy.

In growing to manhood, this boy did not lose any of His human form or appearance. When He had attained to manhood's full estate He was so much like other men that the Jews said of Him, "Is not this the carpenter's son?" What did the Jews mean? They meant that Jesus could not be the Son of God, because He belonged to a carpenter's family, and was in appearance just like other men.

Nor did He lose any of His human form in the change from mortality to immortality. After His resurrection He appeared in the room where His ten disciples were. At first the disciples thought He was a mere spirit. Jesus divined their doubts. He turned to them and said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24: 39).

This Jesus, who as a child was in appearance like any other human infant, who as a boy was just like other boys, who as a man appeared to be like other men, and who after His resurrection had a tangible body of "flesh and bones", ascended to His Father in heaven.

One day while He ministered among men, Philip said to Him, "Shew us the Father." In answer Jesus said: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14: 9). What did the Master mean? He meant that He was in form, and size and appearance just like His Father in heaven. Paul, the Apostle to the Gentiles, understood this great truth perfectly. He wrote about it in his letter to the Hebrews: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1: 3).

So the Creator of the heavens and earth, our Eternal Father, is a tangible personage. He has form and contour. He is in appearance the "express image" and likeness of Jesus Christ.

But some one will say, "Do not the Scriptures expressly declare that God is a spirit?" Yes, the Bible so states. But what does the text mean? Does it mean that He is without form? Certainly not. Spirits have form. The most essential part of man is spirit. It can truthfully be said that "man is a spirit." But such a statement would not mean that man does not have a body. Neither does the Bible text, "God is a spirit", imply that God does not have a body.

But, says another, what do you do about the statement of David, "If I make my bed in hell, behold, thou art there" (Psalms 139: 8)? Does it not prove that God is everywhere present? Yes,

God is everywhere present. But in what sense is God everywhere present? A simple illustration will help us answer. President Calvin Coolidge, by his influence and authority, is present at the same time in every part of the wide domain of the United States; but the person of the President of the United States is only in one place at a time. God is actually everywhere present by and through the influence and power of His Spirit. But God the glorified personage is only in one place at a time.

The true God is a glorified, majestic personage in whose actual form and likeness man was created. He has a body of flesh and bones, as tangible as that possessed by man. He is our all-wise Father, the Father of our immortal spirits. We are indeed His children. We came from His holy presence. Through our continued righteousness, and purity of life, we shall be permitted to return to His sacred abode.

Because of this nearness of our relationship to Him, revealed to us through the restoration of the Gospel, we can trust in Him with that abiding faith that a child has in its earthly parents. We can confide in Him implicitly, and commune with Him, through His Holy Spirit, in prayer and holy worship.

The beautiful and tender words of the Lord's prayer—"Our Father which art in heaven"—are literally true. He is in fact and truth our Heavenly Father. Hallowed be His great and holy name!

FROM THE MISSION FIELD

Releases—Elder Kenneth A. Brady who has laboured in the Hull Conference as Traveling Elder and Conference President.

Elder Frederick G. Stoddard who has laboured in the Leeds and Bristol Conferences.

Elder Scott S. McCune who has laboured in the Sheffield and London Conferences.

Transfers—The following transfers of Missionary Elders have been made from and to the Conferences specified:

Lester D. Hovey from Birmingham to London; Joseph L. Muirbrook from Birmingham to Hull; Vernal G. Jones from Bristol to Hull; William G. Jackson from Hull to Scottish; J. Leland Behunin from Hull to Sheffield; and Ellis A. Hipwell from Hull to Leeds.

CONTENTS

Growth Manifest 513
Leaders—How to Make Them... 517
Poetry: Flowers in a Sick Room 519
Editorial: Those Good Old Days 520
God the Father 525
From the Mission Field 528

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN